

A VERSE BY VERSE
STUDY GUIDE FOR

**THE FIRST LETTER OF PAUL TO THE
THESSALONIANS**

Featuring the

- *Authorized King James Version*
- *Commentary Insights*
- *Translation Insights (15 Translations)*
- *Discipleship Questions & Answers*

Created to help everyone
understand the Bible.

1 THESSALONIANS

General Information: 1 Thessalonians is written probably during Paul's stay at Corinth, in the course of his second missionary journey, about 52 A.D.

Thessalonica, now the Turkish town of Salonica, was an important seaport in Macedonia, on the great highway by which trade travelled between Europe and Roman Asia. Attracted, probably, by its large Jewish population, and by its admirable position as a centre for the diffusion of his Message, the Apostle Paul visited the town in the course of his second missionary journey (Acts 17), preaching in the Synagogue, and working at his trade as a tent-maker (1 Thess. 2:9; 2 Thess. 3:8). At first he gained many converts, but after a short time his unbelieving countrymen succeeded in arousing a strong opposition against him and his companions. This was carried so far that a

mob collected and attacked the house in which they were staying, and Paul and Silas barely escaped with their lives. Leaving Thessalonica, they went on to Beroea, and from there to Athens and Corinth. But while the Apostle was at Athens, news reached him that the little Christian community, from which he had thus been compelled to part, was itself suffering persecution. On hearing this, the keen interest which he felt in their welfare made him eager to return to them (1 Thess. 2:18). But, this proving at the time impossible, he sent Timothy to them, to obtain further information, and to comfort and encourage them amidst their suffering (1 Thess. 3:2). Upon Timothy's return to Corinth, with good news of the faith and love shown by the Thessalonian converts, the Apostle wrote this Letter (The Twentieth Century New Testament, p. 282).

READ AND DISCUSS THE FOLLOWING INFORMATION AND QUESTIONS FOR EACH VERSE. (Additional translations may be consulted also).

1 THESSALONIANS CHAPTER 1

1THESS. 1:[1] Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. ^{KJV}

Commentary Insights (1 Thess. 1:1) – “Paul, and Silvanus, and Timotheus.” “Paul” meaning “small” or “little” was one of the most famous apostles of the New Testament, writing 14 New Testament letters.

“**Silvanus.**” The Greeks pronounce his Aramaic name She-ila as “**Silas.**” The Romans had a name Silvanus, which they used as the closest equivalent to Silas.

When Paul wrote this letter he used the Roman name, and older translations continue to use this name (New Testament in Everyday American English, p.840). Silvanus, called Silas in The Acts, is first mentioned in Acts 15:22. Evidently he was a member of the Jerusalem church and as such was sent with Paul to inform the believers at Antioch of the decision of the Jerusalem council, (Acts 15:27-29). Later he accompanied Paul on the apostle's second missionary journey, (Acts 15:40), and was imprisoned with him at Philippi, (Acts 16:19-40). Silvanus visited Thessalonica with Paul, (Acts 17:4), and continued to help him in the work, (2 Cor. 1:19) (Berkeley NT, p.300).

“Timotheus” or “Timothy.” Timothy was a native of Lystra in Lycadonia, a part of modern Turkey. His father was a Greek, his mother a Jewess (Acts 16:1). A convert of Paul, (1 Tim. 1:2), Timothy was very close to the apostle and was his companion on Paul's second and third missionary journeys. Paul's last letter (2 Timothy), which was written shortly before his martyrdom in A.D. 67, was addressed to this young man (Ibid., p. 300).

“Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ.” A new entity had come into existence, and the name **“church”** (Gk. *ekklesia*) is applied to it. The word was common, and

originally meant simply an “assembly.” Jesus had used the term in His teaching (Mt. 16:18) to refer to the Christian community and from that time on the word began to take on a specialized and exclusive meaning. The special group at Thessalonica to which Paul now wrote were those who had believed in Christ in response to the preaching of the gospel there (Acts 17:2-4). These people were probably immediately baptized like those in Philippi (Acts 16:33-34), and became the nucleus of the Christian community there. The word “**church**” is used over one hundred times in the New Testament, and nearly always has the same technical meaning as here: a local group of baptized believers in Christ. The church is said to be in God the Father and in the Lord Jesus Christ, which limits the word “**church**” to its new technical meaning. In the New Testament, the word “**church**” never refers to a building. The people of Thessalonica believe in God and have committed themselves to Christ as the promised Old Testament Messiah (cf. Acts 17:1-4; 2 Thess. 1:1) (Liberty Bible Commentary, p. 604).

Translation Insights: (1 Thess.1:1) – **This letter is from Paul, Silas, and Timothy. It is written to the church in**

Thessalonica, you who belong to God the Father and the Lord Jesus Christ. May his grace and peace be yours. ^{NLT}

1. **Read 1 Thess. 1:1.** The letter of 1 Thessalonians is from:
a. Moses. b. Paul. c. Luke. d. Silas. e. Timothy.

1 THESS. 1:[2] We give thanks to God always for you all, making mention of you in our prayers; ^{KJV}

Commentary Insights (1 Thess. 1:2) – Paul and his companions prayed frequently for the church and three of those prayers are expressed in this letter (1 Thess. 1:1-2; 3:11-13; 5:23-24) (MacArthur Study Bible, p. 1843).

Translation Insights: (1 Thess.1:2) – **We always mention you in our prayers and never fail to thank God for you all.** ^{TTNT}

2. Read 1 Thess. 1:2. Paul: a. always thanks God for the Thessalonians believers. b. mentions them in his prayers. c. ask them to send in their monthly pledge.

1 THESS. 1: [3] Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; ^{KJV}

Commentary Insights (1 Thess. 1:3) – The reason for thanksgiving is specifically named: they gave thanks because they remembered the “**faith ... love and ...hope**” of these new Christians. Paul praises the Colossians for the same spiritual qualities (Col. 1:4-5). The word patience (Gk. *hupomone*) might be better translated “steadfastness,” since it refers to their specific endurance of evil treatment and opposition by the Thessalonian Jews, during which these new Christians had their hope in Christ and drew their comfort from Him alone (Liberty Bible Commentary, p. 605).

Translation Insights: (1 Thess.1:3) – ³ **We continually remember before our God and Father your work produced by faith, your labor prompted by love, and**

your endurance inspired by hope in our Lord Jesus Christ. ^{NIV}

3. **Read 1 Thess. 1:3; Jam. 2:18.** Sometimes works and faith are contrasted, but here they are one and the same. A true faith is manifested in what we do. True or False

1 THESS. 1: [4] Knowing, brethren beloved, your election of God. ^{KJV}

Commentary Insights (1 Thess. 1:4) – The Thessalonians' response to the preaching of the gospel in their midst constituted indisputable proof of their salvation (The Bible Knowledge Commentary, p. 691). The Thessalonians received the Word and turned to God from idols (1 Thess. 1:6, 9). These responses describe faith and repentance, which God repeatedly calls sinners to do throughout Scripture (Acts 20:21) (The MacArthur Study Bible, p. 1843). Works that result from repentance prove there has been a change of heart (See Acts 26:19-20). The doctrine some hold that if a person professes Christ as Savior (whether or not he repents, accepts Christ as Lord, perseveres in the

faith, or possesses the fruit of the Holy Spirit) is not found anywhere in God's Word (The Full Life Study Bible, p. 465).

Translation Insights: (1 Thess.1:4) – ⁴ **[O] brethren beloved by God, we recognize and know that He has selected (chosen) you;** ^{AMP}

4. **Read 1 Thess. 1:4 (and the scriptures before and after it).** How can a person know that somebody else is one of the elect of God? By their fruit (See 2 Peter 1:8-11).

1 THESS. 1: [5] For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. ^{KJV}

Commentary Insights (1 Thess. 1:5) – “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost.” Although there was reasoned argument, the **“gospel did not come ... in word only, but also in power”** (Gk. *dunamis*), which Jesus had promised with the arrival of the **“Holy Spirit”** (Acts 1:8). Linkage of

the power and the Spirit probably suggests that miraculous manifestations are in view (Spirit Filled Life Bible, p. 1826). When Paul preached to the Thessalonians, he did not just share human opinion and philosophy (See 1 Cor. 2:1-5). Rather, his message was marked by the “**power**” of God (Rom. 1:16). The “**Holy Spirit**” brought it home to their hearts with “**much assurance**” (deep conviction) (Jn. 16:8). Paul’s message was marked by his own certainty that this message would change their lives as it had radically changed his (The Bible Knowledge Commentary, p. 692).

“As ye know what manner of men we were among you for your sake.” The quality of the message was confirmed by the character of the lives of the preachers. Paul’s exemplary life served as an open book for all men to read, establishing the credibility of the power and grace of God essential to making the message of redemption believable to sinners (2 Cor. 1:12) (The MacArthur Study Bible, p. 1843). Not only did Paul and his traveling companions preach a convincing message, but they also lived lives consistent with that message. The Thessalonians were fully aware of their teachers’ manner of life and that their motive was to benefit the Thessalonians (The Bible Knowledge Commentary, p. 692).

Translation Insights: (1 Thess.1:5) – ⁵ **For when we brought you the Good News, it was not only with words but also with power, for the Holy Spirit gave you full assurance that what we said was true. And you know that the way we lived among you was further proof of the truth of our message.** ^{NLT}

5. **Read 1 Thess. 1:5.** Paul's life (the way he lived) was further proof of the truth of his message. True or False

1 THESS. 1: [6] And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: ^{KJV}

Commentary Insights (1 Thess. 1:6) – The Thessalonians followed Christ's and the apostles' examples by suffering persecution gladly for the sake of their faith in the Gospel (1 Cor. 11:1). Some of Paul's hosts in Thessalonica were definitely persecuted by their fellow countrymen (Acts 17:1-9) (TLSB, P. 2052). Because they accepted the Good news, the Thessalonians experienced severe suffering from their contemporaries (1 Thess. 2:14; 3:3-4). Yet as they followed the model of the apostles and of the Lord himself (Matt.

5:11-12; Rom. 8:17; 12:12; Phil. 2:17), they received joy from the Holy Spirit (1 Pet. 4:13-14) (NLT Study Bible, p. 2033). The Spirit plays an especially prominent role in sustaining the believer who undergoes persecution for Christ (Matt. 10:19-20; 1 Pet. 4:12-14) (New Geneva Study Bible, p. 1894).

Translation Insights: (1 Thess.1:6) – ⁶ **So you received the message with joy from the Holy Spirit in spite of the severe suffering it brought you. In this way, you imitated both us and the Lord.** ^{NLT}

6. **Read 1 Thess. 1:6.** The Thessalonians received God's Word with joy that comes from the Holy Spirit, even though it brought them a lot of suffering and trouble. True or False

1 THESS. 1: [7] So that ye were examples to all that believe in Macedonia and Achaia. ^{KJV}

Commentary Insights (1 Thess. 1:7) – The testimony of these Christians did not burn brightly merely at home; it also shone abroad to other people in other parts of Macedonia, reaching even to Achaia, the neighboring province to the

south. The Thessalonian believers became imitators of the apostles and their Lord (1 Thess. 1:6). When Paul wrote to the Corinthians he pointed to these Macedonians as a model of sacrificial giving (2 Cor. 8:1-8). He wrote that they had given money to help other believers even though they themselves were poor (The Bible Knowledge Commentary, p. 692). The Thessalonian Christians, beginners in Christ though they were, are examples to others of faith, love, and hope (New Geneva Study Bible, p. 1894).

Translation Insights: (1 Thess.1:7) – **Because of your good lives, you are showing all the Christians in the countries of Macedonia and Greece how to live.**^{TNLT}

7. **Read 1 Thess. 1:7.** Following the example of the Lord Jesus and of the apostles, the Thessalonian Christians in turn became examples to others. True or False

1 THESS. 1: [8] For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.^{KJV}

Commentary Insights (1 Thess. 1:8) – “For from you sounded out the word of the Lord.” It should be observed here that the words “**sounded out**” (Gk. *execheo*) means to “bounce off” and is the word from which we get the English “echo.” The Thessalonians became a sounding-board from which the gospel would echo across the world. Paul states that he hardly needed to preach where people had heard of the faith of the Thessalonians; he had only to ask, “Have you heard what happened?” The fantastic story of the conversion from idols to God was known everywhere (The Liberty Bible Commentary, p. 605).

Translation Insights: (1 Thess.1:8) – ⁸ **For it was from you that the Lord’s Message resounded throughout Macedonia and Greece; and, more than that, your faith in God has become known far and wide; so that there is no need for us to say another word.** ^{TTCNT}

8. **Read 1 Thess. 1:8.** The Thessalonians functioned as a missionary church by proclaiming the Gospel they received by word and their life. True or False

1 THESS. 1: [9] For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; ^{KJV}

Commentary Insights (1 Thess. 1:9) – “Ye turned to God from idols to serve the living and true God.” The word “turned” (Gk. *epistrepho*) corresponds more precisely to our English word “conversion.” The Thessalonians were a classic example of Christian conversion. Conversion involves both positive and negative elements; one turns from one thing to something else. Here the positive element is stressed: they turned to God. Non-Christians are drawn to idols or false religions. It is interesting that the word “serve” (Gk. *douleuo*) means literally to be a slave to, and alludes to the Old Testament bondsman who was the personal property of another. So complete is real conversion to Christianity that one is “sold out” completely to God. We love Him and want to do only His will. This is, in fact, the very heart of Christianity (The Liberty Bible Commentary, p. 606).

Translation Insights: (1 Thess.1:9) – ⁹for *they* keep telling *us* about the wonderful welcome you gave us, and how you turned away from your idols to God so that now the living and true God only is your Master. ^{LB}

9. **Read 1 Thess. 1:9.** The Thessalonians: a. turned to God. b. turned away from idols. c. turned to serve the true and living God. d. all of the above.

1 THESS. 1: [10] And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. ^{KJV}

Commentary Insights (1 Thess. 1:10) – The Thessalonians turned to God in repentance and begun to serve Him, but they were also awaiting the return of His Son from heaven. It was not the clouds, or the signs of His coming which interested these believers; it was the person of Jesus. He was the object of their hope, the focus of their attention.

The return of Jesus is a source of hope for Christians for several reasons, but the reason which Paul

mentioned here was Jesus' deliverance of the saints from **“the wrath to come.”** This wrath will be poured out on the unrighteous because of their failure to trust in God's Son (John 3:36; Rom. 1:18) (The Bible Knowledge Commentary, p. 693). Some see a reference here to the final judgment, while others think it refers to a future period of tribulation (NIV Study Bible, p. 1821).

Translation Insights: (1 Thess.1:10) – ¹⁰ **And they speak of how you are looking forward to the coming of God's Son from heaven—Jesus, whom God raised from the dead. He is the one who has rescued us from the terrors of the coming judgment.** ^{NLT}

10. **Read 1 Thess. 1:10.** The Thessalonians were waiting:
a. for a taxi to pick them up. b. for Jesus to come again from Heaven. c. for the morning church service to start.

11. **Read 1 Thess. 1:10.** As Christians, Jesus has delivered us from: a. the wrath to come. b. the terrors of the coming judgment. c. God's terrible anger against sin. d. all of the above.

1 THESSALONIANS CHAPTER 2

1 THESS. 2:[1] For yourselves, brethren, know our entrance in unto you, that it was not in vain: [2] But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. ^{KJV}

Commentary Insights (1 Thess. 2:1-2) – (verse 1) “It was not in vain.” Paul’s ministry among the Thessalonians was so fruitful that not only were people saved and a vibrant, reproducing church planted, but the church also grew and flourished even after Paul left (1 Thess. 1:5-8) (MacArthur Study Bible, p. 1844).

(verse 2) – Paul and his companions were not on a vacation trip. They had come to Thessalonica after having suffered, been insulted, beaten, and imprisoned for preaching the gospel in Philippi (Acts 16:22-24). This mission had cost them dearly, but God gave them

uncommon boldness to stand up in the synagogue at Thessalonica and preach the same message that had brought them persecution in Philippi. And when opposition broke out in Thessalonica the missionaries kept on preaching. This is not the reaction of people who are trying to make money or build personal reputations at the expense of their hearers. Paul called on his readers to remember these actions and to recognize the sincerity behind them. The missionaries' boldness amid strong opposition was the sign of God at work in His servants and was proof of their genuineness (The Bible Knowledge Commentary, p. 694).

Translation Insights: (1 Thess.2:1-2) – ¹ **You know, brothers, that our visit to you was not a failure.** ² **We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell you his gospel in spite of strong opposition.** ^{NIV}

12. **Read 1 Thess. 2:1-2.** Despite being called by God to enter Macedonia (Acts 16:9-10), Paul and Silas had been severely beaten and chained in a Macedonian prison (at Philippi). Despite the dishonor and pain Paul and Silas had suffered in Philippi (Acts 16:19-40), they showed courage by preaching confidently in Thessalonica. True or False

1 THESS. 2: [3] For our exhortation was not of deceit, nor of uncleanness, nor in guile: [4] But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.
KJV

Commentary Insights (1 Thess. 2:3-4) – (verse 3) “For our exhortation was not of deceit, nor of uncleanness, nor in guile” There were many false teachers of religion and philosophy in the Greek world of the time who deceived people and made great claims for personal gains. Paul distances himself from such deceivers (TLSB, p. 2053). Paul used 3 distinctly different words to affirm the truthfulness of his ministry, each expressing a contrast with what was characteristic of false teachers. He first asserted that “his message” was true and not erroneously false. His “manner of life” was pure, not sexually wicked. His “method of ministry” was authentic, not deceptive (MacArthur Study Bible, p. 1844).

(verse 4) “”We speak, not as pleasing men, but God.” Every preacher of the gospel faces the temptation to please men, that is, seek acceptance, approval, and glory from others (1 Thess. 2:6) by preaching only what will not offend. Yielding to this temptation may take the form of tolerating sin and lukewarmness in the congregation (Rev. 2:20; 3:15-16). It may also involve the use of flattering speech in order to gain financial offerings, numerical gain, political office, or praise from others (1 Thess. 2:4-6). If this occurs, irreparable damage is done to the righteousness and integrity of Christ’s church. For this reason it is essential that our motive in preaching should always be to seek God’s approval and not man’s (1 Cor. 4:5; Gal. 1:9-10) (The Full Life Study Bible, p. 465).

Translation Insights: (1 Thess.2:3-4) – ³ **We didn’t have any hidden motives when we won you over, and we didn’t try to fool or trick anyone.** ⁴ **God was pleased to trust us with his message. We didn’t speak to please people, but to please God who knows our motives.** ^{CEV}

13. **Read 1 Thess. 2:3-4.** Sometimes truth is mixed with error. In fact, the most dangerous kind of preaching is that which is partly true. But Paul said, “My message was not

just partly true, it was God's message put in my trust." True
or False

1 THESS. 2: [5] For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: [6] Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. ^{KJV}

Commentary Insights (1 Thess. 2:5-6) – (verse 5) Paul's preaching to the Thessalonians was not aimed at making a favorable impression on them. He asked them to remember how he spoke. He never wore a false face, preaching to gain something for himself. Because they could not know this, Paul appealed to God as the witness of his motives.

(verse 6) The apostles were not seeking the praise of any man but the praise of God. Traveling philosophers and orators were common in the Roman Empire. They itinerated from place to place, entertaining and seeking a personal following for fame and fortune. Paul and his companions had nothing in common with such men! Rather

than seeking something for themselves they delighted in giving to others freely (The Bible Knowledge Commentary, p. 694).

Translation Insights: (1 Thess.2:5-6) – ⁵ **Never once did we try to win you with flattery, as you very well know. And God is our witness that we were not just pretending to be your friends so you would give us money!** ⁶ **As for praise, we have never asked for it from you or anyone else.** ^{NLT}

14. **Read 1 Thess. 2:5-6.** Paul denied being a smooth talking preacher who tried to make favorable impressions for selfish advantage. True or False

1 THESS. 2: [7] But we were gentle among you, even as a nurse cherisheth her children: [8] So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. ^{KJV}

Commentary Insights (1 Thess. 2:7-8) – (verse 7) In verses 7-9 Paul shifted the emphasis somewhat from the preachers' activities to the hearers' responses. Paul, Silas, and Timothy rightfully could have expected their converts to support them financially and could have called on them to do so (1 Tim. 5:18). Certainly they had a right to expect esteem. But they chose to minister rather than to be ministered to for the sake of the Thessalonian converts. Paul and his companions cared for their converts as a nursing mother gently cares for her little children. This instructive illustration provides a good example for all who are responsible for the care of new believers. If a nursing mother does not feed herself, she cannot feed her baby. If she eats certain foods, her baby will get sick. Similarly the spiritual diet of a parent Christian is vitally important to the health of a newer Christian. The gentleness and unselfishness of Paul as a spiritual parent shines through in this illustration (The Bible Knowledge Commentary, p. 694). A few verses later in verse 11 Paul changes the figure to a father, and again it is the father taking care of his own children. It was mother-father love that motivated Paul and his companions, rather than greed as someone must have suggested (The Liberty Bible Commentary, p. 607).

(verse 8) Rather than being greedy (v. 5) the apostles were delighted to share with the Thessalonians. They not only gave the message of eternal life, the gospel of God, but also imparted their own innermost beings as well. They gave whatever they had in order to help the beloved Thessalonians. The love of Paul and his companions is evident, for genuine love finds expression in giving to people – not only to their spiritual needs, which are primary, but also to their physical needs (The Bible Knowledge Commentary, p. 694).

Translation Insights: (1 Thess.2:7-8) – ⁷ **But as apostles, we could have demanded help from you. After all, Christ is the one who sent us. We chose to be like children or like a mother nursing her baby.** ⁸ **We cared so much for you, and you became so dear to us, that we were willing to give our lives for you when we gave you God's message.** ^{CEV}

15. **Read 1 Thess. 2:7-8.** The portrait Paul intends to paint in these verses is that of a mother tenderly caring for all the needs of her own children. True or False

1 THESS. 2: [9] For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. ^{KJV}

Commentary Insights (1 Thess. 2:9) – In verse 9, Paul asks his readers simply to recall the fact that Paul and his companions worked hard with their own hands to support themselves while they were in Thessalonica in order that they might not be a burden to the people. It was customary in Palestine for rabbis to have a secular trade with which they supported themselves. We learn from Acts 18:3 that Paul’s trade was tentmaking. The two words “**labor**” and “**travail**” denote work which is very tiring and very difficult. Paul did not consider it wrong to receive help from preaching the gospel, in fact he received a gift from the Philippian church while he was at Thessalonica (Phil. 4:16). His point here was that he had not made any demands on these people even though he had a right to do so (The Liberty Bible Commentary, p. 608). Paul explained this in 2 Thess. 3:7-9. He did not ask for any money from the Thessalonians but rather lived on what he earned and what the Philippians

sent (Phil. 4:16), so that his motives could not be questioned, unlike the false teachers who always sought money (1 Pet. 5:2) (The MacArthur Study Bible, p. 1845).

Translation Insights: (1 Thess.2:9) – ⁹ **Brothers and sisters, I am sure you remember how hard we worked. We labored night and day while we preached to you God’s good news. We didn’t want to cause you any expense.** ^{NIVrV}

16. **Read 1 Thess. 2:9.** Greeks despised manual labor and viewed it as fit only for slaves, but Paul was not ashamed of doing any sort of work that would help further the gospel. He did not want to be unduly dependent on others. True or False

1 THESS. 2: [10] Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:
KJV

Commentary Insights (1 Thess. 2:10) – Verses 10-12 summarize the appeal to the Thessalonians. The apostles

called on their readers and God to bear witness to their behavior in both action and motive. Their inner convictions led to “**holy**” conduct. With reference to God’s objective standard their behavior was “**just**” (**righteous**), measuring up to what God expects and requires. Their conduct was “**blameless**,” able to stand their critics’ scrutiny because it was right. Both they and God were witnesses (1 Thess. 2:5) of the truthfulness of Paul’s claims (The Bible Knowledge Commentary, p. 695). Under Old Testament law it took two or more witnesses to verify truth (Num. 35:30; Dt. 17:6; 19:15; 2 Cor. 13:1). Here Paul called on both the Thessalonians and God as witnesses to affirm his holy conduct in the ministry (2 Cor. 1:12) (The MacArthur Study Bible, p. 1845).

Translation Insights: (1 Thess.2:10) – ¹⁰ **You are our witnesses, and so is God, that our conduct toward you who believe was pure, right, and without fault.** ^{TEV}

17. **Read 1 Thess. 2:10.** By the grace of God, Paul’s behavior had been impeccable among the Thessalonians.
True or False

1 THESS. 2: [11] As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, [12] That ye would walk worthy of God, who hath called you unto his kingdom and glory. ^{KJV}

Commentary Insights (1 Thess. 2:11-12) – (verse 11) “Ye know how we exhorted and comforted and charged every one of you, as a father doth his children.” (verse 11) Paul again refers to the father figure to sum up and justify their apostolic activities as they founded the church. They “**exhorted**” (Gk. *parakaleo*) the believers, which means “to urge or incite by strong argument, advice, or appeal.” Exhortation is done with sound doctrine and the whole counsel of God (Acts 20:27). The second word used here is “**comforted**” (Gk. *paramytheo*). Obviously some kind of consolation was need in the face of the opposition of these Jews who had almost killed Paul. The third word here, “**charged**” (Gk. *martyreo*), means to “witness” or “testify.” It is the word from which we get our English word “martyr.” **(verse 12) “That ye would walk worthy.”** The result toward which all this apostolic activity was directed is again stated by Paul, “That ye would walk worthy of God.” All through the

New Testament, the Christian life and conduct are referred to as a “**walk.**” Here also, Paul is referring to proper Christian conduct which, of course, was quite different from the generally accepted conduct of the day (The Liberty Bible Commentary, p. 608).

Translation Insights: (1 Thess.2:11-12) – ¹¹ **You also know we did everything for you that parents would do for their own children.** ¹² **We begged, encouraged, and urged each of you to live in a way that would honor God. He is the one who chose you to share in his own kingdom and glory.** ^{CEV}

18. **Read 1 Thess. 2:11-12.** By his words and example, Paul encouraged the Thessalonians to live in such a way that would be worthy of God, that is, demonstrate a character compatible with God’s will and revealed Word.
True or False

1 THESS. 2: [13] For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but

as it is in truth, the word of God, which effectually worketh also in you that believe. ^{KJV}

Commentary Insights (1 Thess. 2:13) – Paul gives thanks because the Thessalonians accepted the message of the apostles – not just as a human philosophy, but as the very Word of God (1 Thess. 1:5; 2 Thess. 2:14; 2 Cor. 5:20) (NLT Study Bible, p. 2035). The **“Word of God”** here clearly refers to the message spoken by the apostles. When the Thessalonians heard it they realized that it was not simply the words of man’s wisdom, but a message that had its source in God (1 Thess. 1:5). Paul credited the changes in the Thessalonians to this spoken Word of God. Not only had it effected changes in them in the past, but also it was continuing to change them since they continued to believe it. The word **“believe”** is in the Greek present tense, indicating continuing action. The Word of God will continue to heal so long as people believe and receive it (The Bible Knowledge Commentary, p. 695).

Translation Insights: (1 Thess.2:13) – ¹³ **And we will never stop thanking God that when we preached his message to you, you didn’t think of the words we spoke**

as being just our own. You accepted what we said as the very word of God—which, of course, it was. And this word continues to work in you who believe.^{NLT}

19. **Read 1 Thess. 2:13.** To preach interesting little essays can never prove an adequate substitute for the Word of God. Paul could preach with certainty and power, for he had the profound conviction that what he said was not of man's devising, but in very truth the Word of God. True or False

1 THESS. 2: [14] For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:^{KJV}

Commentary Insights (1 Thess. 2:14) – “For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus.” Paul once more refers to the Thessalonians as “**followers**” or “imitators” (1 Thess 1:6). This is another reference to the persecution which these people suffered when they became Christians, at the hands of their own fellow citizens. Paul himself had been guilty of persecuting Christian churches prior to his

conversion. There were already at that early date many churches (plural) in Palestine, and persecution must have been a part of their lives from the very beginning. The persecution in Thessalonica was different only in that it was carried out by Gentiles rather than by Jews (The Liberty Bible Commentary, p. 609).

Translation Insights: (1 Thess.2:14) – ¹⁴ **Brothers and sisters, your experiences have been like those of God's churches in Christ that are in Judea. You suffered from the people of your own country, as they suffered from the Jews,** ^{NCV}

20. **Read 1 Thess. 2:14.** The Judean churches had been bitterly attacked by the Jews, and the Thessalonian believers were now being attacked by their own countrymen. The Thessalonians had stood true, no matter who opposed them. True or False

1 THESS. 2: [15] Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: [16] Forbidding us to

speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. ^{KJV}

Commentary Insights (1 Thess. 2:15-16) – Just as it is God’s will that all men be saved (1 Tim. 2:4; 2 Pet. 3:8), so it was the will of the Jews that no one find salvation in Jesus the Christ (1 Thess. 2:16). Paul at one time had embraced this error of trying to prevent the gospel from being preached (1 Tim. 1:12-17) (MacArthur Study Bible, p. 1845).

Throughout Old Testament history, Israelites had persecuted their prophets (See Acts 7:52) (NIV Study Bible, p. 1822).

(verse 16) “To fill up their sins always: for the wrath is come upon them to the uttermost.” God will only allow an individual or a group of individual to accumulate so much sin, and then He will judge. He does not judge before this **limit**, which He alone knows, has been reached (See Gen. 15:16). The Thessalonians’ persecutors were hastening God’s judgment on themselves by their actions. The manifestation of God’s wrath that Paul had in mind in this verse is debatable. Perhaps he was referring to the destruction of Jerusalem by the Romans in A.D. 70, just a few years in the future. Or the widespread difficulties

undergone by Jewish settlement throughout the Mediterranean may have been viewed by the apostle as a foretaste of the “wrath to come” (1 Thess. 1:10) from which Jesus rescues believers. Paul may have had in mind the recent (A.D. 49) expulsion of the Jews from Rome by edict of the emperor Claudius, which accounted for the presence in Corinth (from which Paul wrote 1 Thess.) of his friends Priscilla and Aquila who were among those banned (See Acts 18:2) (Spirit Filled Life Bible, p. 1828). Or possibly Paul was thinking of the wrath of God that is on every individual who fails to believe in Christ (John 3:36). Or the wrath may refer to the Tribulation which will assuredly come upon them because of their rejection of Jesus the Christ (The Bible Knowledge Commentary, p. 696).

This difficult passage shows a past aspect of God’s wrath in comparison to the future aspect of 1 Thessalonians 1:10. Persons who heap up sins trying to prevent the preaching of the gospel find God can act in their lives to protect His witnesses. What actual event Paul had in mind as evidence of God’s wrath having come we do not know (Disciples Study Bible, p. 1535).

Translation Insights: (1 Thess.2:15-16) – ¹⁵ **For some of the Jews had killed their own prophets, and some even**

killed the Lord Jesus. Now they have persecuted us and driven us out. They displease God and oppose everyone¹⁶ by trying to keep us from preaching the Good News to the Gentiles, for fear some might be saved. By doing this, they continue to pile up their sins. But the anger of God has caught up with them at last. ^{NLT}

21. **Read 1 Thess. 2:15-16.** The opposition of the world and of the unbelieving heart is especially brought out when a person faithfully preaches Christ. True or False

1 THESS. 2: [17] But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. [18] Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. ^{KJV}

Commentary Insights (1 Thess. 2:17-18) – “Being taken from you.” (v. 17) The word used here (Gk. *aporphanizo*) is colorful and intensely passionate. It is related to our word “orphan,” and might be translated “since we have been torn

apart.” It shows the characteristically strong emotional involvement of Paul with his converts everywhere; they were his children, his relatives, his joy and crown. His heart, he said, was still with them even though they had been separated. Paul had also been unable to get back and visit them personally, but in spite of his strong desire Satan somehow blocked his efforts (The Liberty Bible Commentary, p. 609).

(verse 18) Paul made repeated attempts to return to the Thessalonian church. Despite the opposition of Satan (Rom. 16:20; 2 Cor. 2:11; Eph. 6:10-12), both Timothy (1 Thess. 3:1, 5) and Paul (Acts 20:1-3) were eventually able to visit the church again (NLT Study Bible, p. 2035).

Translation Insights: (1 Thess.2:17-18) – ¹⁷**Dear brothers, after we left you and had been away from you but a very little while (though our hearts never left you), we tried hard to come back to see you once more.** ¹⁸**We wanted very much to come, and I, Paul, tried again and again, but Satan put difficulties in our way.** LB; TCNT

22. Read 1 Thess. 2:17-18. The word “hinder” in Greek means “to break up the road.” The thought is that the way was impassable. Satan had broken up the road before Paul

and hindered him temporally from seeing the Thessalonians.
True or False

1 THESS. 2: [19] For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? [20] For ye are our glory and joy. ^{KJV}

Commentary Insights (1 Thess. 2:19-20) – “What is our hope, or joy, or crown of rejoicing” (v. 19) Just as an athlete rejoices and boasts in a prize, so Paul will rejoice when he sees the Thessalonians before the Lord (TLSB, p. 2054). The ultimate reward for Paul’s ministry was not money, prestige, or fame, but believers whose life had been changed by God through the preaching of the gospel (The Application Study Bible, p. 2173). **“Crown of rejoicing.”** The Bible speaks of eternal life like a wreath awarded for an athletic victory. It is spoken of in terms of: (1) the imperishable wreath that celebrates salvation’s victory over corruption (1 Cor. 9:25); (2) the righteous wreath that celebrates salvation’s victory over unrighteousness (2 Tim 4:8); (3) the unfading wreath of glory that celebrates

salvation's victory over defilement (1 Pet. 5:4); (4) the wreath of life that celebrates salvation's victory over death (Jas. 1:12; Rev. 2:10) and here (5) the wreath of exultation which celebrates salvation's victory over Satan and mankind's persecution of believers (MacArthur Study Bible, p. 1845).

“In the presence of our Lord Jesus Christ at his coming.” “Coming” (Gk. *parousia*) lit. means “to be present.” This is the first use of this term in the New Testament, although it was common in the Hellenistic world for the formal visits of royalty (Liberty Bible Commentary, p. 609). It can be understood as: (1) actual presence (Phil. 1:26); (2) moment of arrival (1 Cor. 16:17); or (3) expected coming (2 Cor. 7:6) (MacArthur Study Bible, p. 1846). “Coming” in reference to the return of the Lord occurs six times in the Thessalonian letters and once (1 Cor. 15:23) elsewhere in Paul’s writings – illustrating the central role of the return of Christ in these early letters of Paul. The exact expression “second coming” arose after New Testament times (Spirit Filled Life Bible, p. 1828).

Translation Insights: (1 Thess.2:19-20) – ¹⁹ **You are our hope, our joy, and the crown we will be proud of when our Lord Jesus Christ comes.** ²⁰ **Truly you are our joy and our glory.** ^{ETRV}

23. **Read 1 Thess. 2:19-20.** The ultimate reward for Paul's ministry was not money, prestige, or fame, but believers whose lives had been changed by God through Jesus Christ. True or False

1 THESSALONIANS CHAPTER 3

1THESS. 3:[1] Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; [2] And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: ^{KJV}

Commentary Insights (1 Thess. 3:1-2) – “Wherefore when we could no longer forbear, we thought it good to be left at Athens alone” (v. 1). Paul decided to send Timothy to help the Thessalonians while he continued the work in Athens. The reason Paul sends Timothy to the Thessalonians is (v. 2), first **“to establish”** (Gk. *sterizo*).

The word means “to stabilize,” or to support an already existing structure. In the New Testament this word is used in the figurative sense of stabilizing believers. The other reason is to “**comfort**” (Gk. *parakleo*), which should be translated “encourage.” A good translation might be, “to support and help you in your faith.” (The Liberty Bible Commentary, p. 610).

Translation Insights: (1 Thess.3:1-2) – ¹ **Finally, we could not bear it any longer. So we decided to stay on alone in Athens** ² **while we sent Timothy, our brother who works with us for God in preaching the Good News about Christ. We sent him to strengthen you and help your faith,** ^{TEV}

24. **Read 1 Thess. 3:1-2.** Timothy went to Thessalonica and brought encouragement to them as he continued to teach them the Word of God. True or False

1THESS. 3: [3] That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. [4] For verily, when we were with you, we told you before

that we should suffer tribulation; even as it came to pass, and ye know. ^{KJV}

Commentary Insights (1 Thess. 3:3-4) – (verse 3) One purpose of Timothy's visit was that the Christians would not lose their spiritual balance and stability as a result of the trials they were experiencing (See 1 Thess. 2:14). The word *saino*, translated "**moved**" is used of a dog wagging its tail and paints a picture of the Thessalonians going back and forth because of their persecutions.

Paul added his own stabilizing reminder that trials are not necessarily a sign of God's disfavor. When trouble comes, Christians often react by doubting that they are where God wants them to be; they often think that they have done something wrong and that God must be displeased with them. Even some mature Christians react this way, as evidenced by Paul's words of reassurance to Timothy many years later. "Everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3:12). Storms often come to believers (The Bible Knowledge Commentary, p. 698).

(verse 4) Paul reminded his readers that when he was with them he kept telling them persecution would come. And circumstances had turned out just as he had predicted

(Ibid., p. 698). The imperfect tense indicates that Paul had reminded them repeatedly of the trials to come (Wycliffe Bible Commentary, p. 813). True believers who refuse to conform to the prevailing characteristics of their world will “suffer tribulation” (See 1 Thess. 3:4; Acts 14:22; Rom. 8:18; 2 Tim. 3:12) (The Full Life Study Bible, p. 467). Paul did not promise the followers of Jesus a life of ease or public approval, nor did Jesus (Mk. 8:34; Jn. 15:18-21) (New Geneva Study Bible, p. 1896).

Translation Insights: (1 Thess.3:3-4) – ³ so that no one would be unsettled by these trials. You know quite well that we were destined for them. ⁴ In fact, when we were with you, we kept telling you that we would be persecuted. And it turned out that way, as you well know. ^{NIV}

25. **Read 1 Thess. 3:3-4.** Like Jesus before him, Paul spells out the truth that persecution is part of the package of being a Christian. True or False

1THESS. 3: [5] For this cause, when I could no longer forbear, I sent to know your faith, lest

by some means the tempter have tempted you, and our labour be in vain. ^{KJV}

Commentary Insights (1 Thess. 3:5) – Paul again states his reason for sending Timothy: he had to know that the Thessalonians were surviving the temptations of Satan and that Paul’s work in Thessalonica had not been in vain (The Liberty Bible Commentary, p. 610). The condition of the believers’ faith burdened Paul’s heart. Were they still trusting in God or had they abandoned Him and returned to paganism? Paul saw Satan as using the persecution the Thessalonians were undergoing in order to lure them away from what they knew to be God’s will, namely, perseverance in the midst of trials. He was concerned that Satan might snatch away the seed Paul had sown before it had a chance to put down stabilizing roots (The Bible Knowledge Commentary, p. 698).

Translation Insights: (1 Thess.3:5) – ⁵ **For this reason, when I could endure it no longer, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor should be in vain.** ^{NASV}

26. **Read 1 Thess. 3:5.** Here there can be little doubt that “faith” (*pistis*) means their trust in God and in Christ. True or False

1THESS. 3: [6] But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: [7] Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: ^{KJV}

Commentary Insights (1 Thess. 3:6-7) – (verse 6) Rather than bringing bad news that the Thessalonians’ faith had wavered, Timothy had brought good news that their faith was bearing fruit in love. The fact that the Thessalonians looked back on the visit of the apostles with pleasant memories and looked forward to seeing them again evidenced their genuine love for the apostles. Paul loved them too, and reminded them by restating his longing to see them again (The Bible Knowledge Commentary, p. 699).

(verse 7) Paul was himself in “affliction and distress.” Both of these words are strong. The first (Gk. *anangke*) is related to the word from which we get “anxiety,” while the second (Gk. *thlipsis*) means “rubbing” or “pressure,” and is the word often translated in the New Testament “tribulation.” The thing that gave Paul the needed encouragement was the faith of these converts standing strong (The Liberty Bible Commentary, p. 610).

Translation Insights: (1 Thess.3:6-7) – ⁶ **Now Timothy has just returned, bringing the good news that your faith and love are as strong as ever. He reports that you remember our visit with joy and that you want to see us just as much as we want to see you.** ⁷ **So we have been greatly comforted, dear brothers and sisters, in all of our own crushing troubles and suffering, because you have remained strong in your faith.** ^{NLT}

27. **Read 1 Thess. 3:6-7.** Timothy’s report provided good news about the Thessalonians’ faith and love. True or False

1THESS. 3: [8] For now we live, if ye stand fast in the Lord. ^{KJV}

Commentary Insights (1 Thess. 3:8) – “For now we live, if ye stand fast in the Lord.” The idea is that we can now carry on, since we know that you are holding your ground in the faith. The word “**stand fast**” is not the usual word for stand; it meant rather “to take a stand.” This gives Paul the courage to go on, now that he knows that he has made some real converts (Ibid., p. 610).

Translation Insights: (1 Thess.3:8) – ⁸ It is life to us to know that your faith in the Lord is strong. ^{TNLT}

28. **Read 1 Thess. 3:8.** Paul was deeply concerned for the church. He was relieved to learn that the Thessalonians remained strong and were standing firm in their faith in the Lord. True or False

1THESS. 3: [9] For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; [10] Night and day praying exceedingly that we

might see your face, and might perfect that which is lacking in your faith? ^{KJV}

Commentary Insights (1 Thess. 3:9-10) – (verse 9) Paul took no credit for the soundness or growth of the church. It was God who gave the growth (1 Cor. 3:7). Not boastful but thankful, he rejoiced before God (Wycliffe Bible Commentary, p. 814).

(verse 10) Timothy's news relieved Paul's concern but did not lessen his desire to see them, a desire prompted by the strong emotional tie (the wish to "see your face") and by the need for perfecting that which was lacking in their faith. The church still needed strong Christian doctrine and the apostles' teaching.

Translation Insights: (1 Thess.3:9-10) – ⁹ **How can we possibly thank God enough for all the happiness you have brought us? ¹⁰ Day and night we sincerely pray that we will see you again and help you to have an even stronger faith.** ^{CEV}

29. **Read 1 Thess. 3:9-10.** Though the believers were young in the faith and had been subjected to stern tests, they had come through as faithful. Paul renders thanks to

God in this matter. In spite of his great enthusiasm for the spiritual achievement of his Thessalonian converts, Paul yet recognizes a prominent place for his pastoral work of building them up. True or False

1THESS. 3: [11] Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. [12] And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: ^{KJV}

Commentary Insights (1 Thess. 3:11-12) – “Now may our God and Father Himself, and our Lord Jesus direct our way to you.” The Greek verb is optative (to express a wish), as are the two in verse 12. Paul has a threefold desire, or really a “prayer,” since it calls upon God. He asks for himself, that God would direct his path back to the people of Thessalonica. He also asks for them, that the Lord may cause their love to continue to grow beyond all limits both among themselves and toward others outside the church (The Liberty Bible Commentary, p. 611).

Translation Insights: (1 Thess.3:11-12) – ¹¹ **Now may our God and Father himself and our Lord Jesus prepare the way for us to come to you.** ¹² **May the Lord make your love grow more and multiply for each other and for all people so that you will love others as we love you.** ^{NCV}

30. **Read 1 Thess. 3:11-12.** Paul affirms that he had already exercised towards the Thessalonians the love of which he speaks. True or False

1THESS. 3: [13] To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. ^{KJV}

Commentary Insights (1 Thess. 3:13) – “**To the end he may stablish your hearts.**” This is the purpose to which Paul’s prayers are directed. “**Stablish**” (Gk. *sterizo*) means to “buttress” or “support” an existing structure; here the personal faith of the Thessalonians is in view. The desire is that they will be strengthened in love (v. 12) and in holiness as they wait for the coming Saviour. “**At the coming**” (Gk. *parousia*), Paul again uses what has become a Christian

technical term for the Second Coming. It is qualified here by the words “**with all his saints.**” The adjective “**saints**” Gk. *hagios*) is used here in the masculine plural, and may refer to holy persons, namely believers (Eph. 1:1), or to holy beings like angels (Mk. 8:38). It is possible that both are in view (The Liberty Bible Commentary, p. 611).

There are at least three great words in the New Testament used to express the truth about the *coming of the Lord*: *epiphaneia*, *apokalupsis*, and *parousia*. All three of these words are used of Christ coming. One of them (*epiphaneia*) simply speaks of His appearing, that is, that we are going to see Him. There is another word (*apokalupsis*) translated “revelation.” For the most part, Christ’s glory was veiled even after His resurrection. When He comes the second time we will see Him in His glory and this will be a “revelation.” The word that is found here in 1 Thess. 3:13 is *parousia*, which means *presence*, but is usually translated *coming*. This word is derived from two words: a preposition (*para*) meaning *along*, and *ousia* which is a form of the verb *to be*; hence the word means, *to be along side of, or to be present*. What does this word *coming* or *presence* mean? When someone is coming, we also speak of his presence. For instance, a visiting preacher might be welcomed with the words, “We are happy for the coming of the Reverend John

Doe.” What would be meant by that? How he came would not be important; the point would be that he is here. What is meant is that we are glad for his presence. His coming was just the means to the end (The Thess. Epistles, John F. Walvoord, p.48-50).

Translation Insights: (1 Thess.3:12-13) – ¹²**And may the Lord make your love to grow and overflow to each other and to everyone else, just as our love does toward you.**
¹³**This will result in your hearts being made strong, sinless, and holy by God our Father so that you may stand before him guiltless on that day when our Lord Jesus Christ returns with all those who belong to him.**
LB

31. **Read 1 Thess. 3:12-13.** Paul’s thought is that the whole personality of man can be established, strengthened, settled, given a sure confidence, only when there is a basis of abundant love. “Holiness” denotes the quality of being set apart for God, and the Christian should display it in pre-eminent measure. The way of true holiness is love. True or False

1 THESSALONIANS CHAPTER 4

1THESS. 4: [1] Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. ^{KJV}

Commentary Insights (1 Thess. 4:1) – Paul now gets down to business and tells how we should live. This section on practical theology was especially important for the Thessalonians as **Gentiles** (v. 5), since they had no customary moral traditions like the Jews. The words **“beseech”** and **“exhort”** are ordinary words meaning “ask” and “encourage” but here they are tempered with **“by the Lord Jesus.”** Paul has already passed on information to the Thessalonians by word of mouth in his preaching. Now, he gives it to them in writing. The topic is very clearly labeled, **“how ye ought to walk,”** and means precisely, **“how you must live and please God.”** These two verbs are in the present tense in Greek, implying that Christianity is a way of life which characterizes all our activities and not just a few of the things we do. It is also interesting to note from verse 1, that Paul acknowledges the fact that his

readers are already living according to Christian standards; he is merely encouraging them to continue to grow as they already have (The Liberty Bible Commentary, p. 611).

Translation Insights: (1 Thess.4:1) – ¹ **Finally, brothers, we gave you instructions about how you must live to please God. You are living that way now. We are asking, yes begging, you in the Lord Jesus to do even more!**^{SE}

32. **Read 1 Thess. 4:1.** Paul's instructions were not intended to move the readers to behave differently, but to do more of the same. True or False

1THESS. 4: [2] For ye know what commandments we gave you by the Lord Jesus. [3] For this is the will of God, even your sanctification, that ye should abstain from fornication:^{KJV}

Commentary Insights (1 Thess. 4:2-3) – (verse 2) “For ye know what commandments we gave you by the Lord Jesus.” Again the word “**commandments**” shows that

these exhortations to purity are Christian moral standards. That these are not to be taken lightly is further indicated in this verse by the reference to Paul's apostolic authority; he is acting through the Lord Jesus, or we might say as His representative (The Liberty Bible Commentary, p. 611).

(verse 3) “For this is the will of God.” Verses 1 and 2 were quite general, while verses 3-8 are specific. In this passage Paul has in mind **“sanctification”** or “holiness” (Gk. *hagiasmos*) as it relates specifically to sexual purity. He says in verse 3 that sanctification means to **“abstain from fornication”** (Gk. *porneia*). This is the general word for any kind of illicit sexual intercourse, prostitution, premarital sex, or adultery. Paul is here emphasizing the negative side of sanctification when he tells his readers to abstain (the Greek word means to keep oneself entirely away from) (Ibid., p. 611).

Translation Insights: (1 Thess.4:2-3) – ² **Remember the instructions we gave you as followers of the Lord Jesus.**
³ **God wants you to be holy, so don't be immoral in matters of sex.** ^{CEV}

33. **Read 1 Thess. 4:2-3.** The particular aspect of sanctification or holiness that Paul has in mind here is sexual purity. True or False

1THESS. 4: [4] That every one of you should know how to possess his vessel in sanctification and honour; [5] Not in the lust of concupiscence, even as the Gentiles which know not God: ^{KJV}

Commentary Insights (1 Thess. 4:4-5) – (verse 4)

"Vessel" was commonly used as a metaphor for one's "body" in Greek; it was occasionally applied to one's wife. It probably means "body" here.

(verse 5) Some Diaspora Jewish writers decided that sex was permissible only for procreation, and passion even toward one's wife was unacceptable. Because Paul elsewhere sees marriage as the only appropriate place to release passion (1 Cor 7:2-9), it is more likely that he opposes only adulterous passion (1 Thess 4:6), not sexual pleasure in marriage. Jewish people viewed nearly all *Gentiles as sexually immoral (later *rabbis argued that one could not assume the virginity of a Gentile woman over three

years and one day old); most Gentile men were immoral. Although many of Paul's readers are ethnically Gentiles, he expects them to recognize that they are spiritually non-Gentiles by virtue of their conversion to the biblical faith (cf. Rom 2:29) (IVP Bible Background Commentary).

Translation Insights: (1 Thess.4:4-5) – ⁴ **He wants each of you to learn to control your own body in a way that is holy and honorable.** ⁵ **Don't use your body for sexual sin like the people who do not know God.** ^{NCV}

34. **Read 1 Thess. 4:4-5.** One avoids sexual immorality by learning how to control his own body with its passions. Sexual desire can be controlled by the Christian through God's power. True or False

1THESS. 4: [6] That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. [7] For God hath not called us unto uncleanness, but unto holiness. ^{KJV}

Commentary Insights (1 Thess. 4:6-7) – “That no man go beyond and defraud his brother in any matter.” Several words need explanation here. First, **“go beyond”** (Gk. *hyperbaino*) means quite literally “to overstep” or “break laws.” In this context it obviously means to break this moral law. Secondly, if he does break this moral law, a man will, by that very fact, **“defraud”** (Gk. *pleonekteo*) his brother. This word denotes “taking advantage of,” “robbing,” or “cheating someone” through greed. A comment is also needed on the phrase **“in any matter.”** The construction in the original language of the New Testament allows only one meaning here. It is not just “any matter” that is in view, but specifically this matter which has just been mentioned, that is unethical sexual activity. The sense of the passage is then that when a man does not live with his own wife as he should, but instead commits adultery with someone else’s, he must know that he has violated, or “robbed” his brother by so doing, and that he deserves the vengeance of God. To show the seriousness of his sin, Paul alludes to Psalm 94:1 where God is called the “God of vengeance.” Note that according to verse 7, this kind of conduct is the opposite of **“holiness”** and is called **“uncleanness.”** To be sanctified

according to God's will must mean to be pure or clean in this matter (The Liberty Bible Commentary, p. 612).

Translation Insights: (1 Thess.4:6-7) – ⁶ **You must not cheat any of the Lord's followers in matters of sex. Remember, we warned you that he punishes everyone who does such things. God didn't choose you to be filthy, but to be pure.** ^{CEV}

35. **Read 1 Thess. 4:6-7.** That God would judge such sin is a truth which Paul had taught them and warned them about when he was in Thessalonica. True or False

1THESS. 4: [8] He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. ^{KJV}

Commentary Insights (1 Thess. 4:8) – “He therefore that despiseth.” Paul here seems to allude to a saying of Jesus recorded in Luke 10:16, where Jesus gives authority to the apostles, and literally explains, “Whoever obeys you obeys me, and whoever rejects you rejects me; the person who rejects me, rejects the one who sent me. Note that

“despise” and “reject” translate the same Greek word (Ibid., p. 612).

Translation Insights: (1 Thess.4:8) – ⁸ **So the person who refuses to obey this teaching is disobeying God, not simply a human teaching. And God is the One who gives us his Holy Spirit.** ^{N_{CV}}

36. **Read 1 Thess. 4:8.** The Thessalonians and later readers of this epistle should realize that to reject these instructions is to reject the Person from whom they came originally, that is, God. True or False

1THESS. 4: [9] But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. [10] And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; ^{KJV}

Commentary Insights (1 Thess. 4:9-10) – (verse 9) But as touching brotherly love ye need not that I write unto you. This is a way of reminding the Thessalonians about the importance of “**brotherly love**” (Gk. *philadelphia*) without sounding too harsh. “**Taught of God**” is one word in the original and implies that they should automatically know that God expects them to “**love** (Gk. *agapao*) **one another.**” (Ibid., p. 612)

(verse 10) The evidence that they had learned the lesson of brotherly love was their deep, selfless, giving love for Christians in other parts of their province of Macedonia. These were their neighbors in Philippi, Berea, and perhaps other towns where Christians lived. Paul commended believers for their love when he wrote the churches (See 2 Cor. 8:1-5) (The Bible Knowledge Commentary, p. 702).

Translation Insights: (1 Thess.4:9-10) – ⁹ **We do not need to write you about having love for your Christian family, because God has already taught you to love each other.**
¹⁰ **And truly you do love the Christians in all of Macedonia. Brothers and sisters, now we encourage you to love them even more.** ^{NCV}

37. **Read 1 Thess. 4:9-10.** Some instructions for Christians come through teachers. Other lessons are taught by God to His children directly, things that almost intuitively seem right. Loving others is such a lesson. True or False

1THESS. 4: [11] And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; [12] That ye may walk honestly toward them that are without, and that ye may have lack of nothing. ^{KJV}

Commentary Insights (1 Thess. 4:11-12) – “And that ye study” (Gk. *philotimeomai*). This word does not refer to “study” in the sense of opening books or reading; it means “to desire,” or “to determine.” A possibly clearer translation would be, “aspire to live quietly and take care of your own affairs while you work with your hands as we instructed you.” We gather from this passage, and from 2 Thessalonians 3:11, that some of the believers in this church believed that the Second Coming of Christ was very near, and in their zeal, abandoned their jobs. Paul gets into the social implications of the gospel when he tells them to look after

their families and continue their secular work. According to verse 12 it would be wrong and harmful to their testimonies to depend upon the church to feed their families. Furthermore this might cause actual poverty and economic recession. These verses are then significant for the Christian work ethic (The Liberty Bible Commentary, p. 612).

Translation Insights: (1 Thess.4:11-12) – ¹¹ **This should be your ambition: to live a quiet life, minding your own business and working with your hands, just as we commanded you before.** ¹² **As a result, people who are not Christians will respect the way you live, and you will not need to depend on others to meet your financial needs.** ^{NLT}

38. **Read 1 Thess. 4:11-12.** A self-supporting person is not a burden to others. Working with one's hands should never be despised by Christians. True or False

1THESS. 4: [13] But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ^{KJV}

Commentary Insights (1 Thess. 4:13) – There are several indications in these letters that Paul had given considerable emphasis to the Second Coming when he preached to the Thessalonians. One problem, as we have seen, was that some of the Thessalonians quit work to wait for Jesus to come back. In this section of the letter Paul replies to those who had lost loved ones in death since Paul had left. They wondered about the spiritual welfare of those who had died. What a tragedy, they must have thought, for their friends to have died before the return of the Lord. Would they now miss all the blessings of believers at the Second Coming? Would they still be saved even though they died before the *Parousia*?

“But I would not have you to be ignorant.” Paul simple says, “I have something I want to tell you.” **“Concerning them which are asleep.”** Paul is talking about those who have died. **“That ye sorrow not.”** This is Paul’s purpose for wanting to tell them about the dead. The Greek verb is in the present tense, making possible the translation, “so that you will not continue to grieve as others do.” Paul intends to impart knowledge which they may find comforting. **“Others which have no hope.”** The word **“hope”** (Gk. *elpis*) is the key to this passage. In the New

Testament this word refers to a “certain expectation,” rather than something one wishes might happen. The Christian’s “**hope**” is resurrection. It is the doctrine of the resurrection which here provides “**hope**” concerning the loved ones who have died; we know for certain that they will rise. The certainty of the resurrection for the Christian is based upon the resurrection of Jesus Christ our Lord. An obvious parallel is 1 Corinthians 15. Christ arose according to the Scriptures and appeared to many as indisputable truth. Paul shows the relationship between the resurrection of Christ and that of Christians in 1 Corinthians 15:20; the fact is, however, that “now is Christ risen from the dead, and become the first fruits of them that slept.” So the argument runs that since Christ rose from the dead, so we shall rise at His coming (See 1 Cor. 15:23) (Ibid., p. 612).

Translation Insights: (1 Thess.4:13) – ¹³ **My friends, we want you to understand how it will be for those followers who have already died. Then you won’t grieve over them and be like people who don’t have any hope.**
CEV

39. **Read 1 Thess. 4:13.** The church wondered whether the glories of the great day of Jesus Coming were reserved only for the living. True or False

1THESS. 4: [14] For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. ^{KJV}

Commentary Insights (1 Thess. 4:14) – “Them also which sleep in Jesus will God bring with him.” Again, it is the resurrection of departed saints which is based on the resurrection of Christ. We believe that Jesus died and rose again (as the first fruits), so we have the “sure expectation” that God will raise the saints as he raised Jesus. **“Bring”** (Gk. *ago*) could mean that God will bring saints back to the earth with him in the *parousia*. The word must imply a resurrection in order for God to bring them back with Jesus at His Coming (The Liberty Bible Commentary, p. 613). Dead believers will not miss the *parousia*; God will see to it that they accompany Christ on his triumphal return (See 1 Thess. 3:13) (Wycliffe Bible Commentary, p. 819).

Translation Insights: (1 Thess.4:14) – ¹⁴ **For since we believe that Jesus died and was raised to life again, we also believe that when Jesus comes, God will bring back with Jesus all the Christians who have died.** ^{NLT}

40. **Read 1 Thess. 4:14.** The coming of Christ for His own is as certain as the central doctrine of the death and resurrection of Christ. True or False

1THESS. 4: [15] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. ^{KJV}

Commentary Insights (1 Thess. 4:15) – “**For this we say unto you by the word of the Lord.**” By this Paul intends to make an authoritative announcement. “**Shall not prevent them which are asleep.**” The word “**prevent**” (Gk. *phthano*) has the meaning “precede.” A better translation would be, “we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep.” The construction in the original language emphasizes the fact that the living have no advantage over the dead at the

coming of the Lord. This is clearly demonstrated in the next two verses, where Paul gives the order of events step by step (The Liberty Bible Commentary, p. 613).

Translation Insights: (1 Thess.4:15) – ¹⁵ **Our Lord Jesus told us that when he comes, we won't go up to meet him ahead of his followers who have already died.** ^{CEV}

41. **Read 1 Thess. 4:15.** Paul believed that he and his Thessalonian readers might well be alive when the Lord returned. True or False

1THESS. 4: [16] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. [18] Wherefore comfort one another with these words. ^{KJV}

Commentary Insights (1 Thess. 4:16-18) – First, **“the Lord himself shall descend.”** Second, **“the dead in Christ shall rise first.”** The word **“rise”** denotes the resurrection of the body. Verse 17 indicates the third item in order; **“then”** means the next thing in order after their resurrection. **“We which are alive and remain shall be caught up together with them.”** It is from the word **“caught up”** (Gk. *harpazo*) in the Latin translation we get the word “rapture.” The word in the original means “snatch,” or “seize,” and denotes a sudden violent taking away. The word pictures being “swept off” into the air as by a tornado. The result of this sweeping away, of course, is that we meet the Lord. Paul points out that these words are to be used by the Thessalonians to comfort one another concerning the welfare of their loved one who have passed on (The Liberty Bible Commentary, p. 614).

“Caught up” (translated *rapere* in the Latin Vulgate) gave rise in the nineteenth century to the word “rapture” among dispensationalists. The rapture refers to the church being caught up to be with Christ at the beginning of the seven-year tribulation period (and thus seven year before Christ returns to earth). Other views use the word more loosely to refer to believers being caught up to meet Christ when He returns. Historical premillennialists believe the

church will go through a literal tribulation period and that the rapture will occur at the same time that Christ comes in his glorious return. Some amillennialists equate the catching up here with a general resurrection and judgment without reference to a specific end time tribulation period. Other amillennialists and most postmillennialists believe the church will go through the tribulation period before being raptured. The important teaching here is that Jesus' resurrection guarantees eternal life for all believers, both those who die and those alive when He returns (Disciple's Study Bible, p. 1537).

Translation Insights: (1 Thess.4:16-18) – ¹⁶ **With a loud command and with the shout of the chief angel and a blast of God's trumpet, the Lord will return from heaven. Then those who had faith in Christ before they died will be raised to life.** ¹⁷ **Next, all of us who are still alive will be taken up into the clouds together with them to meet the Lord in the sky. From that time on we will all be with the Lord forever.** ¹⁸ **Encourage each other with these words.** ^{CEV}

42. **Read 1 Thess. 4:17.** In verse 17 we are not told whether the assembled company will descend to earth or

return to heaven. The presentation is pastoral, to comfort those grieved and confused by the death of beloved Christians. True or False

1 THESSALONIANS CHAPTER 5

1THESS. 5: [1] But of the times and the seasons, brethren, ye have no need that I write unto you. [2] For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ^{KJV}

Commentary Insights (1 Thess. 5:1-2) – Paul states that the Thessalonians have no need for him to write about either “periods of time” which must elapse or “designated points in time” when something, like the *Parousia*, might occur. The reason that Paul would not need to write is introduced in verse 2. They know perfectly well **“that the day of the Lord so cometh as a thief in the night.”** Paul here identifies the Old Testament “Day of the Lord” with the *Parousia*. The prominent idea associated with that Day, and in this passage as well, is that of judgment and destruction upon the

enemies of God and hope and resurrection for the believers. The simile of the **“thief in the night”** heightens the element of surprise in the day of the Lord. Paul had perhaps taught the Thessalonians the words of the Lord Jesus himself concerning that day; Jesus had also called it “the coming of the Son of man” (Matt. 24:37), and had said that the time was unknown to the angels of heaven and to Himself. Jesus had alluded to the flood in the time of Noah and the fact that the people were completely surprised and swept away by the flood (The Liberty Bible Commentary, p. 614).

Translation Insights: (1 Thess.5:1-2) – ¹ **Now, brothers and sisters, we do not need to write you about times and dates.** ² **You know very well that the day the Lord comes again will be a surprise, like a thief that comes in the night.** ^{NCV}

43. **Read 1 Thess. 5:1-2.** The “Day of the Lord” is a time when God will come to judge humanity and save his people. True or False See Matt. 25:31-46.

1THESS. 5: [3] For when they shall say, Peace and safety; then sudden destruction cometh

upon them, as travail upon a woman with child; and they shall not escape. ^{KJV}

Commentary Insights (1 Thess. 5:3) – “Peace and safety.” These were slogans of the Roman Empire. The suddenness of the event is portrayed by yet another simile, that of a pregnant woman’s labor pains. Just that quickly **“destruction”** will be **“upon (Gk. ephistemi) them.”** The fact that this verb is in the perfect tense in Greek emphasizes the certainty or reality of the destruction. People in catastrophic situations have wondered, “Can this really be happening?” Paul is saying that the destruction of the Day of the Lord will not only be sudden, but it will be certain, and those upon whom it comes will definitely **“not escape”** (emphasized in Greek by the subjunctive of emphatic future negation)! (Ibid., p. 614).

Translation Insights: (1 Thess.5:3) – ³ While they are saying, “Peace and safety!” then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. ^{NASV}

44. **Read 1 Thess. 5:3.** The illustration of labor pains suggests both unpredictable suddenness and great personal discomfort. True or False

1THESS. 5: [4] But ye, brethren, are not in darkness, that that day should overtake you as a thief. [5] Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. [6] Therefore let us not sleep, as do others; but let us watch and be sober.

KJV

Commentary Insights (1 Thess. 5:4-6) – Paul makes full use of the symbols, “**day**” and “**night**”, which is an Old Testament figure meaning to be characterized by light, as opposed to darkness. Paul is not trying to scare them with the Second Coming. Instead, he gives several exhortations. The exhortations about not sleeping, and being sober correspond exactly to Paul’s exhortation elsewhere to “redeem the time” (The Liberty Bible Commentary, p. 614). The word “**watch**” (Gk. *gregoreo*) (v. 6) means to “stay awake and keep alert.” The context (verses 4-9) indicates

that Paul is not exhorting his readers to only “watch” for the “day of the Lord” (v.2), but rather to be spiritually prepared. We must remain spiritually awake and morally alert, and continue in faith (vv. 8-9). We must not fear but “wait for his Son from heaven ... Jesus, which delivered us from the wrath to come” (1 Thess. 1:10)

Translation Insights: (1 Thess.5:4-6) – ⁴ **But you, brothers and sisters, are not living in darkness, and so that day will not surprise you like a thief.** ⁵ **You are all people who belong to the light and to the day. We do not belong to the night or to darkness.** ⁶ **So we should not be like other people who are sleeping, but we should be alert and have self-control.** ^{NCV}

45. **Read 1 Thess. 5:4-6.** “Let us watch and be sober” or “be alert and have self-control” (v.6) echoes Jesus’ call to be spiritually prepared because the disciples will not know the day of his return. True or False See Matt. 24:42-51.

1THESS. 5: [7] For they that sleep sleep in the night; and they that be drunken are drunken in the night. [8] But let us, who are of the day, be

sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. [9] For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
KJV

Commentary Insights (1 Thess. 5:7-9) – (verse 7)

“**Sleep**” refers to moral indifference (v. 6) and “**drunk**” is a metaphor for those who do not exercise self-control; they will be surprised by the day of the Lord (Matt. 24:48-51) (NLT Study Bible, p. 2038).

(verse 8) The metaphors of “**faith ...love and ... hope**” as pieces of armor are given more fully in Ephesians 6:14-17, but originally came from the Old Testament (Isa. 59:17) (The Liberty Bible Commentary, p. 615).

(verse 9) “**For God hath not appointed us to wrath.**” This again shows the intended contrast between believers and unbelievers at the time of the Second Coming. God has designed for us as believers that we should “**obtain** (Gk. peripoiesis) **salvation by our Lord Jesus Christ**” at His coming (Ibid., p. 615).

Translation Insights: (1 Thess.5:7-9) – ⁷ People sleep during the night, and some even get drunk. ⁸ But we belong to the day. So we must stay sober and let our faith and love be like a suit of armor. Our firm hope that we will be saved is our helmet. ⁹ God doesn't intend to punish us, but to have our Lord Jesus Christ save us.
CEV

46. **Read 1 Thess. 5:7-9.** Salvation is past, present and future. We were saved (justification) through faith in Christ; we are being saved (sanctification) as the Holy Spirit continues to work in us; and we will yet be saved (glorification) when the Lord returns. God destined believers for salvation, not wrath. True or False

1THESS. 5: [10] Who died for us, that, whether we wake or sleep, we should live together with him. [11] Wherefore comfort yourselves together, and edify one another, even as also ye do. ^{KJV}

Commentary Insights (1 Thess. 5:10-11) – “Who died for us.” These words explain how salvation is by Jesus Christ.

His accomplishment of salvation is through His death for us. The purpose for which He died, to put it another way, was in order that we might live together with Him (Ibid., 615). The true end of the return of Jesus is that Christians, living or dead, “**should live together with Him**” and “**always be with the Lord**” (1 Thess. 4:17). Such knowledge gives true “**comfort**” (Spirit Filled Life Bible, p. 1830).

Translation Insights: (1 Thess.5:10-11) – ¹⁰ **He died for us so that we can live with him forever, whether we are dead or alive at the time of his return.** ¹¹ **So encourage each other and build each other up, just as you are already doing.** ^{NLT}

47. **Read 1 Thess. 5:10-11.** One of the reasons for fellowship together is to comfort and edify one another.
True or False

1THESS. 5: [12] And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; ^{KJV}

Commentary Insights (1 Thess. 5:12) – Even at this early stage in the life of the congregation there were leaders who had spiritual care and oversight. Paul endorses a proper esteem for church workers and leaders, asking love and respect for them. Some Thessalonians named elsewhere who may have been in Paul's mind here are Jason (Acts 17:6-9), Aristarchus (Acts 20:4; 27:2; Col. 4:10; Philem. 24), Secundus (Acts 20:4), and possibly Gaius (Acts 19:29) (New Geneva Study Bible, p. 1899).

Translation Insights: (1 Thess.5:12) – ¹² **Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you.** ^{NIV}

48. **Read 1 Thess. 5:12.** Spiritual leadership included providing admonition as needed. True or False

1THESS. 5: [13] And to esteem them very highly in love for their work's sake. And be at peace among yourselves. ^{KJV}

Commentary Insights (1 Thess. 5:13) – Church members are to esteem, value, and respect their leaders for their

works' sake. The Greek is strong: "hold them in the highest regard." This should be a continuing attitude (The Bible Knowledge Commentary, p. 707). Harmony between believers and leaders was especially important because of the persecution the church suffered (1 Thess. 2:14) (NLT Study Bible, p. 2038).

Translation Insights: (1 Thess.5:13) – ¹³ **Treat them with the greatest respect and love because of the work they do. Be at peace among yourselves.**^{TEV}

49. **Read 1 Thess. 5:13.** Paul taught that church leaders should be held in esteem because of the nature of their work and responsibilities before God. True or False

1THESS. 5: [14] Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.^{KJV}

Commentary Insights (1 Thess. 5:14) – This verse sums up the responsibilities of Christians one toward another in three areas of ministry. A different imperative verb is used

with each distinct group, implying that one's method must change according to the type of ministry. The first imperative (Gk. *noutheteo*), “**warn**”, denotes a rather firm reminder to be used with the “**unruly.**” The second imperative (Gk. *paramytheo*), “**comfort**” indicates soothing and comforting words for those who are discouraged. The third imperative (Gk. *antechomai*), “**support**” calls for a supportive ministry for those who are spiritually weak. The fourth exhortation in the verse is general, “**be patient,**” and encourages true patience “**toward all men.**” (The Liberty Bible Commentary, p. 615).

Translation Insights: (1 Thess.5:14) – ¹⁴ **My friends, we beg you to warn anyone who isn't living right. Encourage anyone who feels left out, help all who are weak, and be patient with everyone.** ^{CEV}

50. **Read 1 Thess. 5:14.** Christians have four ongoing and continuous responsibilities to one another: a. the unruly need to be warned. b. the discouraged need encouragement. c. the weak need support. d. be patient with everyone. e. all of the above.

1THESS. 5: [15] See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. [16] Rejoice evermore. [17] Pray without ceasing. [18] In every thing give thanks: for this is the will of God in Christ Jesus concerning you. ^{KJV}

Commentary Insights (1 Thess. 5:15-18) – Paying back evil with evil, in a manner similar to the Old Testament “eye for an eye,” is not a part of the Christian philosophy; we must pursue what is good in our relationships to all men. Paul encourages other positive attitudes: a continual joy, or looking for the positive possibilities in every situation, persistent prayer, and thanksgiving. These are the things which are in accord with God’s will for the Christian (Ibid., p. 615).

Translation Insights: (1 Thess.5:15-18) – ¹⁵ **Make sure that nobody pays back one wrong act with another. Always try to be kind to each other and to everyone else.** ¹⁶ **Always be joyful.** ¹⁷ **Never stop praying.** ¹⁸ **Give**

thanks no matter what happens. God wants you to thank him because you believe in Christ Jesus. ^{NIVrV}

51. **Read 1 Thess. 5:15-18.** Our joy, prayers, and thankfulness should not fluctuate with our circumstances. True or False.

1THESS. 5: [19] Quench not the Spirit. [20] Despise not prophesyings. [21] Prove all things; hold fast that which is good. [22] Abstain from all appearance of evil. ^{KJV}

Commentary Insights (1 Thess. 5:19-22) – (v. 19) “**Quench**” (Gk. *sbennymi*) means in this context to “suppress.” It is, in fact, a synonym of the word “**despise**” in verse 20. **(v. 20)** The work of the “**Spirit**” should never be quenched, stifled, or suppressed. Verse 20 is parallel to verse 19; a gift like prophecy is not to be despised or belittled. **(v. 21)** The Thessalonians are encouraged to “test” all things, holding fast to that which is good. The idea is that, while they should not hinder someone who is genuinely working for God, neither should they be gullible and accept everything. **(v. 22)** Paul also reminds them that they should

continue to “**abstain**”(Gk. *apecho*) from every possible kind of evil.

Translation Insights: (1 Thess.5:19-22) – ¹⁹ **Do not hold back the work of the Holy Spirit.** ²⁰ **Do not treat prophecy as if it were unimportant.** ²¹ **But test everything. Keep what is good,** ²² **and stay away from everything that is evil.** ^{NCV}

52. **Read 1 Thess. 5:19-22.** What Paul is calling for here is balance; Christians should neither be overcritical nor gullible when spiritual gifts such as prophecy is used. True or False

1THESS. 5: [23] And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. [24] Faithful is he that calleth you, who also will do it. ^{KJV}

Commentary Insights (1 Thess. 5:23-24) – “And the very God of peace sanctify you wholly.” Paul’s prayer for the

Thessalonians might better be translated as, “may the God of peace himself sanctify you completely.” The word “**sanctify**” (Gk. *hagiazō*) is related to the word “holiness” and implies that God himself is the ultimate influence in changing a man’s life. Holiness or sanctification is the work of God’s Holy Spirit who indwells us. Paul, having done all that is within his power to teach the Thessalonians to be holy, now commits them to God who alone can make them holy. “**I pray God your whole spirit and soul and body be preserved blameless**” or “may your spirit, soul, and body be kept sound and blameless at the coming of our Lord Jesus Christ.” Paul is not here giving us a list of the separable parts of man, but is simply asking God to preserve the whole man in safety and holiness so that there will be no reason for shame at the coming of Christ (1 Jn. 2:28; Phil 1:10). Again, verse 25 emphasizes that, it is God who saves and keeps (The Liberty Bible Commentary, p. 616).

Translation Insights: (1 Thess.5:23-24) – ²³ **May the God who gives us peace make you holy in every way and keep your whole being — spirit, soul, and body — free from every fault at the coming of our Lord Jesus Christ.**
²⁴ **He who calls you will do it, because he is faithful.** ^{TEV}

53. **Read 1 Thess. 5:23-24.** Paul prayed that God would sanctify (set apart) the Thessalonians to Himself in every area of their lives. True or False

1THESS. 5: [25] Brethren, pray for us. [26] Greet all the brethren with an holy kiss. [27] I charge you by the Lord that this epistle be read unto all the holy brethren. [28] The grace of our Lord Jesus Christ be with you. Amen.
KJV

Commentary Insights (1 Thess. 5:25-28) – In his close, Paul asks for their continued prayers for him. The affection intended is indicated by the use of the term “**Brethren**”, the intimate “**pray for us**”, and the issuing of “**a holy kiss.**” Prior to the words of benediction, Paul solemnly gives a “**charge**” (Gk. *enorkizo*), by an oath to the Lord, that this letter be “**read**” aloud (Gk. *anaginosko*) to all the brethren. “**The grace of our Lord Jesus Christ be with you. Amen.**” (Ibid., p. 616).

Translation Insights: (1 Thess.5:25-28) – ²⁵ **Brothers and sisters, pray for us.** ²⁶ **Give each other a holy kiss when you meet.** ²⁷ **I tell you by the authority of the Lord to read this letter to all the believers.** ²⁸ **The grace of our Lord Jesus Christ be with you.** ^{NCV}

54. **Read 1 Thess. 5:25-28.** For every Christian to hear this letter, it had to be read in a public meeting. Paul wanted to make sure that everyone had the opportunity to hear God's Word. True or False

ABBREVIATIONS

(KJV) *The King James Version.*

(LB) *The Living Bible.*

(NLT) *New Living Translation.*

(AMP) *The Amplified New Testament.*

(ETRNT) *The Easy-to-Read New Testament.*

(TEV) *Today's English Version.*

(NIVrV) *New International Reader's Version.*

(CEV) *Contemporary English Version.*

(TNLT) *New Life Testament.*

(NCV) *New Century Version*.
(SEB) *The Simple English Bible*.
(NIV) *New International Version*.
(NASV) *New American Standard Bible*.
(TTNT) *The Translator's New Testament*.
(TTCNT) *The Twentieth Century New Testament*.
(TLSB) *The Lutheran Study Bible*.

BIBLIOGRAPHY & ACKNOWLEDGMENTS

The King James Version. First published in 1611 and now public domain.

The Living Bible. Copyright 1967 by Tyndale House Foundation, Wheaton, Illinois.

New Century Version. Copyright 1987, 1988, 1991 by Word Publishing, Nashville, Tennessee 37214.

New Living Translation. Copyright 1966 by Tyndale Charitable Trust. All rights reserved.

The Amplified New Testament. Copyright 1958, 1987 by The Lockman Foundation. Used by permission.

The Easy-to-Read New Testament. Copyright 1987 by World Bible Translation Center, Inc. and used by permission.

Today's English Version. Copyright by the American Bible Society 1966, 1971.

New International Reader's Version. Copyright 1995 by International Bible Society. Used by permission of International Bible Society.

Contemporary English Version. Copyright by the American Bible Society 1995.

New Life Testament. Translated by Gleason H. Ledyard. Copyright 1969, 1976 Christian Literature International, Box 777, Canby, Oregon 97013

The Simple English Bible, New Testament. Copyright 1978, 1980 by International Bible Translators, Inc. Copyright 1981 (American Edition) by International Bible Translators, Inc.

One World Trade Center, Suite 7967, New York, New York 10048.

New International Version. Copyright 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Berkeley Version. By Gerrit Verkuyl. Copyright 1945 by Gerrit Verkuyl. All rights reserved. J.J. Gillick & Company, Berkeley, CA.

New American Standard Bible. Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation, A Corporation Not for Profit, La Habra, California. All rights reserved.

The Translator's New Testament. Copyright BFBS 1973. The British and Foreign Bible Society.

The Twentieth Century New Testament. Copyright 1900-1904 by Fleming H. Revell Company.

The Liberty Bible Commentary New Testament, Copyright 1982 by Old-Time Gospel Hour, Lynchburg, Virginia.

The MacArthur Study Bible, Copyright 1997, Word Publishing. John MacArthur author and general editor.

The Bible Knowledge Commentary, Editors John F. Walvoord & Roy B. Zuck. Victor Books, Wheaton Illinois.

The Full Life Study Bible, Zondervan Bible Publishers, Grand Rapids, Michigan.

Spirit Filled Life Bible, Thomas Nelson Publishers, Nashville, TN

The Lutheran Study Bible, Concordia Publishing House, Saint Louis, MO.

NLT Study Bible, Tyndale House Publishers, Carol Stream, Illinois.

New Geneva Study Bible, Thomas Nelson Publishers, Nashville, TN.

The NIV Study Bible, Zondervan Bible Publishers, Grand Rapids, Michigan.

Disciple's Study Bible, Broadman & Holman Publishers,
Nashville, TN.

Wycliffe Bible Commentary, The Iversen-Norman
Associates, New York.

The Thessalonian Epistles, John F. Walvoord, Zondervan
Publishing House, Grand Rapids, Michigan.

IVP Bible Background Commentary.

New Testament into simple Everyday American English,
Julian G. Anderson, Naples, Florida.

THE GOAL OF OUR WORK IS TO MAKE THE WORD OF
GOD SIMPLE AND UNDERSTANDABLE.

MAY BE COPIED AND USED FOR BIBLE STUDY AND
DISCIPLESHIP PURPOSES. NOT TO BE SOLD.

DISCIPLESHIP EVANGELISM MINISTRY
PO BOX 150
RALSTON, OK 74650 USA

FOR FREE DOWNLOADS OF CHRISTIAN MATERIALS
GO TO:

www.delessons.org www.krowtracts.com